

# HAWAIIAN YOUTH

## MANY NATIONALITIES

HAWAIIAN, ENGLISH,  
CHINESE, JAPANESE,  
PORTUGUESE, KOREAN  
ONE GUIDE BOOK  
The Word of God

## ONE AIM

A Sunday School in Every District.  
Every Man, Woman and Child in  
the Sunday School.

## ONE LEADER

"One Is Your Master. Even Christ"

## GIVE US MEN!

Give us Men!  
Men—from every rank;  
Fresh and free and frank;  
Men of thought and reading,  
Men of light and leading,  
Men of loyal breeding,  
The Nation's welfare speeding:  
Men of faith and not of fiction,  
Men of lofty aim in action:

Give us Men—I say again,  
Give us Men!

Give us Men!  
Strong and stalwart ones;  
Men whom highest hope inspires,  
Men whom purest honor fires,  
Men who trample Self beneath them,  
Men who make their country wreath them  
As her noble sons,  
Worthy of their sires!  
Men who never shame their mothers,  
Men who never fail their brothers,  
*True*, however false are others:

Give us Men—I say again,  
Give us Men!

Give us Men!  
Men who, when the tempest gathers,  
Grasp the standard of their fathers  
In the thickest fight;  
Men who strike for home and altar,  
(Let the crowd cringe and falter),  
God defend the right;  
True as truth, though lorn and lonely,  
Tender as the brave are only;  
Men who tread where saints have trod,  
Men for Country—Home—and God:  
Give us Men! I say again—again—  
Give us such Men!—*Bishop of Exeter.*

Vol. I.

No. 6

APRIL, 1908

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THE SUNDAY SCHOOL ASSOCIATION OF HAWAII  
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## THE CRADLE ROLL.

### From Birth to Three Years

"You may bring your jewels and bring your gold,  
But the worth of a child can never be told."

THE FIRST CRADLE ROLL was organized in 1877—the first certificates were issued in 1896. From these beginnings the Cradle Roll has now become a permanent feature of Sunday-school work in this and all other lands where organized Sunday-school work is known.

How to START IT. The name of "one baby one minute old" is all that is necessary to start a Cradle Roll.

*Willing Assistants* for this work will be found in Home Department visitors, pastor, and in the children of the Primary department: first, in discovering the home where the baby lives, and then in securing the name on the Cradle Roll.

AN APPLICATION CARD, asking for the baby's name, date of birth, parents' names and church preference, should be sent to the home, and when filled out returned to the teacher for a record for the Sunday-school.

A CERTIFICATE OF MEMBERSHIP is then sent to the home, recognizing the child's membership in the Sunday-school.

A MEMBERSHIP ROLL, framed and hung on the wall of the Primary room adds interest and makes the work more attractive.

MAINTAINING THE INTEREST depends first of all on the Cradle Roll Superintendent—some one specially fitted for the work, who recognizes the possibilities of the Cradle Roll.

*Careful Records* must be kept, the card system of records being greatly preferred.

*Frequent Visitation* should be the rule, that the Cradle Roll Superintendent may keep in close touch with the home.

*Birthdays Remembered* by sending a letter, birthday card or small potted plant is greatly appreciated by the parents, and aids materially in keeping up the interest.

RECOGNITION DAY. When a new name is added to the Cradle Roll, try to secure as soon as possible the presence of mother and baby in the school, and let the children sing the Cradle Roll song,  
"There are blessings from God all about us,

We should thank Him for gifts large and small,

But his gift of a dear little baby  
Needs the very best 'thank you' of all.  
Bye-lo, bye-lo, bye-lo, bye-lo-bye."

CRADLE ROLL PARTIES are of special value in this work, as it brings the mothers together socially and helps them to become better acquainted with each other, the Superintendent of the Cradle Roll, and the work.

CHILDREN'S DAY. The Cradle Roll members and their parents should be specially invited to the Sunday-school service, and should be recognized in some part of the program.

PROMOTION DAY. When the children are old enough to come regularly to Sunday-school, the parents should be communicated with, and a certain day selected when they shall be transferred to membership in the Primary department. A simple service can be arranged and invitations sent to parents.

RESULTS OF THE CRADLE ROLL. A real source of supply to the Sunday-school membership.

*New interest* awakened in the homes of non-church-going people or careless members.

*Gains entrance* into the home where the church otherwise could not enter.

*Secures co-operation* of the parents for the school in all its departments.

*Home Departments* started; mothers and fathers studying the word of God.

*Whole families* brought into the church membership.

*Mothers' classes* maintained in the Sunday-school.

### Why Have a Cradle Roll?

To win the babies and parents too,  
For that is what it's going to do.  
All won to Jesus and His love  
And becoming members of the roll above.



# HAWAIIAN YOUTH

Published Monthly in the Interests of the Sunday School Association of Hawaii

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VOL. I

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No. 6

## THE LARGER VISION.

Today we rejoice that the era of narrowness, of bigotry and of religious intolerance has been relegated to an age that is past. In no sphere of Christian labor is this fact as true as in the Sunday School world. Where denominational barriers once interfered to clog the wheels of the larger growth of mutual helpfulness, today we are united. We all stand upon the common ground of a better understanding of God's Word, of the child mind and the up building of Christian character in the lives of our boys and girls.

The international Sunday School Association during the last generation, has done a wonderful work in uniting peoples of different creeds and causing them to line up, shoulder to shoulder, on the great essential problems connected with the growth of the Master's Kingdom. While these International Secretaries and Field Workers are

loyal denominational enthusiasts, they nevertheless stand strong for the larger vision. This larger vision consists in "a union of those who love in the service of those who need."

Our Islands today need just such a vision. We are blessed in a certain freedom from bitter denominational differences. Our several Union Churches attest this fact. There is no need here for any new denominations to set up churches. Let the ones we have show a larger growth and a more marked presence of the Spirit. However, there is a great field here for a closer union and a greater harmony in Sunday School work among our different denominations. The Sunday Schools of the Union, Episcopalian, Congregational, Methodist and Christian Churches have much in common. They are studying the same Book and they have the same needs.

These Sunday Schools must meet in semi-annual Island Conventions, and in an annual Territorial Convention for a discussion of better methods and for gaining a greater inspiration for future usefulness. It is to be hoped that Superintendent Judd may be able to do much to develop the spirit of harmony among all the schools of the Islands. His experiences at the great International Convention at Louisville, Ky., will be fine training for this larger vision.

In the meantime let every School of every denomination represented in the Islands, plan to send delegates to the Territorial Convention in Hilo next June. In union there is strength.

### **The Theological Seminaries and the Sunday Schools in Conference.**

A most significant conference was held February 21st, 1908, at the home of Mr. and Mrs. W. N. Hartshorn, in Boston. Mr. Hartshorn is a firm believer in conferences as a method of overcoming difficulties. As chairman of the Executive Committee of the International Committee, he has perhaps done more than any other one man to promote progress in organized Sunday School work. And much of his best work has been done thro' conferences.

About one hundred and twenty-five of the leading educationalists and Christian workers of the country were invited to meet in Mr. and Mrs. Hartshorn's beautiful

home to discuss the theme "How the Theological Seminaries and the Sunday Schools can each serve the other."

After Mr. Hartshorn stated the purpose of the conference, the following subjects were discussed by men fitted to handle them; "The Purpose of the Sunday School," "The Relation of the Pastor to the Sunday School," "What is the Theological Seminary doing to equip its students to assume the place of opportunity and responsibility as Sunday School leaders when they become pastors?" "What further service can be undertaken." "Can a common method of service be suggested and adopted that will fit into the present curriculum to produce results?"

As can be seen, these were vital questions and the proper solution of them will go far towards giving the Sunday School the important place in Church life it deserves. A sympathetic pastor is largely the key to the situation.

Forty-one Theological Seminaries have a professorship partly devoted to Sunday School work—their lines of effort ranging from special courses to lectureships of from two to twenty a year. Three seminaries have an instructor devoting his whole time to Sunday School lines.

### **KAUAI NOTES.**

The Lihue Sunday School loses a most faithful and efficient teacher in the recent departure of Miss Mabel Wilcox who goes East to enter Johns Hopkins training school



for nurses, where she will take a three years course. She will be generally missed.

One of the largest Sunday School exhibitions in years was held at Hanalei on Sunday, February 9. In spite of the almost incessant downpour some 500 people, from far and near, attended.

The Lihue English Sunday School enjoyed a very pleasant picnic on the Church Lawn February 19. These simple informal affairs are enjoyed by the parents as well as the children.

One of the most graphic and entertaining books on the Holy Land ever written is Chas. Dudley Warner's "In the Levant." Read it in connection with the S. S. Lessons.

J. M. L.

## THE BOSTON CONFERENCE.

The Uniform System of Lessons Endorsed—  
Graded System of Lessons Asked For.

*From the Congregationalist*

A conference of more than usual interest was held in the home of Mr. W. N. Hartshorn, Chairman of the Executive Committee of the International Association, on January 2-3.

The attendance was extraordinary. Hon. Mr. Justice Maclaren, Rev. R. Douglas Frazer, and Principal Rexford were there from Canada, Marion Lawrance from Chicago, Joseph Clark from Ohio, Professor Sampey from Louisville, Drs. Chappell, Van Ness, and Lamar from Nashville, and about forty others, including the editors of all the great denominations.

A number of subjects were on the program, but there seemed to be but one subject in the minds of the speakers—Graded Lessons.

No one could keep away from that. The interest was intense and the debates warm, but entirely free from any suspicion of ill feeling. The old poser, "What would happen if an irresistible force should meet an immovable body?" had been in the minds of some of the on-lookers before the conference, but it has not been mentioned since, for the discussions developed the fact that there was practical agreement among all as to the correctness of the principle of graded lessons.

The only question was what the International Association should do about it, knowing that a large majority of the schools are not ready as yet for such lessons.

After two days of careful and prayerful consideration every member of the conference voted for the following recommendations to the next International Convention which meets in the city of Louisville, Ky., June 18-23, 1908.

It is the conviction of this conference:

"1. That the system of a general lesson for the whole school, which has been in successful use for thirty-five years, is still the most practicable and effective system for the great majority of the Sunday Schools of North America.

"Because of its past accomplishments, its present usefulness, and its future possibilities, we recom-

mend its continuance and its fullest development.

"2. That the need of a graded system of lessons is expressed by so many Sunday Schools and workers that it should be adequately met by the International Sunday School Association, and that the Lesson Committee should be instructed by the next International Convention to continue the preparation of a thoroughly graded course covering the entire range of the Sunday School."

Now what will this action mean if the convention at Louisville concurs?—Three things:

1. That the present International lesson system will remain undisturbed for those who wish to use it.

2. That a two years' beginners' course for ages 4 and 5, a three years' primary course for ages 6 to 8, and a four years' junior course for ages 9 to 12, with the complete apparatus for their handling, will probably be ready for use Jan. 1, 1909. They will be issued as International courses, though actually prepared by a committee of experts outside the Lesson Committee. This committee has been at work for a year already.

3. It will mean a dividing of the International army into two divisions, but keeping them loyal to the International Association. The availability of graded lessons for the next year does not depend upon the action.

Such lessons would have been put forth anyway.

It does mean the continued unity of the Sunday School world and the continued worthiness of the International Association to lead.

## THE INTERNATIONAL BIBLE READING ASSOCIATION.

*By Mr. Marion Lawrance, General Secretary of the International Sunday-school Association.*

The letters "I. B. R. A." stand for something worth while in Sunday-school work throughout the world. They really represent an International Brotherhood of Bible Readers who are pledged to read the same portion of Scripture, and that a very simple portion, each day of the year. This Association began in London, being born in 1881 in the heart of a great banker of that city, Mr. Charles Waters. He has given it a very large portion of his time and thought from its origin without any remuneration whatever, and has put thousands of dollars of his own funds into it.

The I. B. R. A. has grown in such a remarkable way that to understand its progress one must be well up in geography and mathematics. It is founded on the idea that daily Bible reading in the home is a necessity for young Christians, indeed for all, if they are to become well versed in the Bible and strong in Christian character. The idea is also to make the Bible explanatory to itself and so the readings bear upon the International Sunday-school Lessons. Thus it is that those who follow these daily Readings are really preparing their Sun-



day-school lesson for the following Sunday. It is "Commentary wholly Biblical." With such objects as these in view it is no wonder that in the short period of years since its organization, the membership has grown to 1,000,000 members. There are branches now in seventy different countries and the readings are issued in thirty different languages.

The I. B. R. A. is now being introduced in a systematic way into this country, having been formally adopted as a department of the International Sunday-school Association. All of the printing is done and the supplies furnished here.

The I. B. R. A. has been adopted as a department in the following States and Provinces

Arkansas, British Columbia, California (N), California (S), Delaware, District of Columbia, Illinois, Indiana, Iowa, Kansas, Kentucky, Maine, Maryland, Massachusetts, Michigan, Missouri, Nebraska, North Carolina (Colored), New Hampshire, New Jersey, Nova Scotia, Oklahoma, Pennsylvania, Prince Edward Island, South Dakota, Utah, Vermont, West Virginia, Wyoming and Hawaii.

I. B. R. A. leaflets and Readings are not sold at any price, nor are they furnished to anybody except members. The membership fee is five cents a year and all printed matter is furnished free to members. A small portion of this membership fee is retained by the various State and Provincial Associations which have adopted it, for

the purpose of paying the expense of distribution.

Each school organizing a branch of ten or more members receives free, a very beautiful lithographed certificate 11x14, suitable for framing and hanging upon the wall of the church.

Each member receives a certificate of membership. He also receives quarterly a package of leaflets containing a message from the International Executive Committee with the readings for the three months of the quarter. These are printed on different colored papers and are suitable for keeping in the Bible.

The I. B. R. A. solves the problem of home study of the lesson; causes daily reading of the Bible in the home; builds up many a broken down family altar; binds hundreds of people together in a great Bible Reading League; makes friends for the Organized Sunday-school work, because it brings immediate and satisfactory results in any school that adopts it.

I. B. R. A. literature together with instruction as to method of introduction may be had by addressing Mr. Marion Lawrance, the International General Secretary, Chicago, Ill., Hartford Bld'g., or the General Secretary of any State or Provincial Association.

The Makawao Foreign Sunday School has recently established an I. B. R. A. branch with nearly fifty members. Mrs. D. C. Lindsay is the interested Secretary of this

Branch. Last year Central Union School in the Islands where English Sunday School had an I. B. R. A. as read, there can easily be a de-Branch of one hundred members, partment of this most attractive in which Miss Mary Parker served from of Bible Study. as Secretary. In every Sunday

## AN ORGANIZED ADULT BIBLE CLASS

STANDARD OF ORGANIZATION; ADVANTAGES OF CLASS ORGANIZATION; HOW TO ORGANIZE; SUGGESTIVE CONSTITUTION; INTERNATIONAL EMBLEM; PLANS AND METHODS OF CLASS WORK

(CONCLUSION.)

### Soul Winning Service.

6. The Bible class has given to many young men and young women their first impulse to lead Christian lives and to do personal work. In the first Baraca class, organized in 1890, over 200 have confessed Christ and united with the Church. One pastor writes that out of 146 members added in the past three years 77 came from two organized Bible classes. Another writes: "I have baptized into Church membership out of a class of young men probably 300." These testimonies could be duplicated many times.

### III HOW TO ORGANIZE.

1. Nearly every Sunday School has one or more adult classes, but in many cases they are unorganized. Personally interview the leaders of such a class or classes, and explain to them the value of organization. Also be ready to suggest plans and methods, and make these the nucleus for a beginning.

2. Make a careful canvass of your church membership and community, preparing a list of names of those who would be interested in

Bible study and Christian service.

3. Persistently push the work until you find one or more men interested in building up a class *for men*, and one or more women who are interested in building up a class *for women*. The reaching of large numbers of men and women cannot be easily done in mixed classes. Men for men and women for women is the key to success.

4. Secure, in harmony with the rules of the Church, the best teacher possible for the class. The earnest practical teaching of the Word of God will always prove to be the magnet of power in an adult class. While there are a very few exceptions to the rule, it is usually better to secure a man to teach a men's class, and a woman to teach a women's class.

### IV. THE INTERNATIONAL EMBLEM.

An emblem of a little red button with a white center has been adopted by the Executive Committee of the International Sunday School Association as representing the adult Bible class and the adult Bible class movement. Its significance is



"There is no purity of life without sacrifice, and no cleansing from sin without the shedding of blood." Heb. 9:22.

## V. PLANS AND METHODS OF CLASS WORK.

### Campaign for New Members.

1. Every organized class should grow. The Membership Committee should organize and conduct a continuous campaign for new members. Every member of the class should be enlisted in this campaign. A list of prospective members should be prepared, and these persons carefully and systematically visited. Printed matter may be used effectively, but will never take the place of personal visitation. If necessary, send seven or "seventy times seven" men after one man. Invitations to these prospective members to attend some of the socials will also help to enlarge the class.

### Welcome to New Members.

2. "He that would have friends must show himself friendly." Every human heart appreciates a genuine cordial welcome. The Membership Committee should be alert to receive, welcome, and introduce new members. Let us remember that as children of our Heavenly Father we are "keeping house for Him." Every visitor of His should be made to feel the warmth and cheer that should characterize the Lord's house. When the class becomes large, it may be necessary to appoint a reception committee.

### Absent Members.

3. Every member should be accounted for every Sunday. In large classes this is sometimes done by dividing the class into ranks of seven or ten with a captain over each rank. Require the captain to account for each member of his rank. Sometimes this work is done by a Visitation Committee. There are many reasons why members are absent, and the interest in each member should be so intense and genuine that we will not be satisfied until we know what has kept him away, and every effort has been made to secure his regular attendance.

### Visiting the Sick.

4. Many a man or woman loses heart because in time of sickness they seem to be forgotten. No one person or committee should do all the visiting, but someone should be responsible for seeing that it is done. Many classes have a Visitation Committee to whom this responsibility is assigned.

### Social Life.

5. Every man and every woman has a social nature and need. The adult class can, and is, meeting this need in a most hopeful and encouraging way. The Social Committee should provide for at least four socials each year. One of those should be the Annual Class Banquet. Socials may also be given for the benefit of others than members of the class, such as students in colleges, and those who have not the advantages of home life. In

this way the membership of the class may be greatly increased. Debating societies and lecture courses are interesting, instructive and helpful.

#### Athletics.

6. Scores of men and women have been interested in the adult class and Bible study through athletics. The following are suggested: Base ball, basket ball for men and women, indoor ball, tennis for men and women, indoor and outdoor track meets, hockey. Many instances are reported where men have been at first interested by means of healthful sports and later brought to Christ and into the Church.

#### Suitable Homes.

7. "Be it ever so humble, there's no place like home" is a sentiment that grips the heart of everyone. To those who must go away from home, the adult class should be ready to render counsel and help in finding clean, comfortable homes. This is especially true of our great cities, to which are coming constantly a great host of young people from the country and smaller towns. Many of them find the downward path easy because of the influences of the place at which they board.

#### Employment.

8. Out of work and left alone is a load no young man or woman should be asked to carry. When an emergency like this comes to one, he should feel that he can go to the church for help. No depart-

ment of the church is so admirably adapted for rendering this help as the organized adult Bible class.

#### Supply Teachers.

9. The great cry is "Where can we get more teachers and workers?" The adult Bible class can help here. The following suggestions are made: Let each adult class take a definite number of teachers' journals, and distribute them each Sunday with the understanding that on the following Sunday those to whom the journals are given shall be ready to teach if needed. This not only helps the school, but keeps the class in touch with it as a whole.

#### Evangelistic Work.

10. Soul-winning should ever be the chief work of the adult Bible class. Special meetings may be held for prayer and conference. Personal work should be encouraged, prayer meetings held, evangelistic meetings conducted, and every effort lovingly put forth for the salvation of men and women. Quartettes may be organized to aid in evangelistic services, and much help be rendered in the regular church and prayer-meeting services. The "Secret Service" of the Baraca has been greatly blessed in the work of soul-winning and is heartily recommended. It is composed of those members of the class who are Christians and who pledge to pray and work for the conversion of the unconverted members of the class.



# MISSIONARY DEPARTMENT

E. W. THWING, Superintendent

## MISSION RALLY.

Some 1200 children of the Mission Sunday School, in connection with the Hawaiian Board work, are expecting to meet in a grand rally at Central Union Church. This interesting children's meeting is to be on Easter Sunday, April 19th.

Many nationalities will take part in the songs and exercises of this Easter gathering.

## FOR THE BOYS.

A friend who has just located as a missionary at Hanyang, China, writes as follows of his invitation to a field day at Boone College: "It was an exact reproduction of the middle of page 212 and the picture opposite of the 'Uplift of China,' which so many are studying in America. Some of the queues caught the bar in the pole vault, but some of the Chinese wore no queues and dressed like Americans. The sports consisted of distance runs, broad jump, high jump, three-legged race, sack race. The prizes were given out by a Chinese lady, the matron of the school in Hanyang, where I play tennis nearly every day."

When Secretary Taft was in Shanghai, he assisted in the exercises dedicating the new Young Men's Christian Association building, and presented the deed of this \$100,000 property to the Chinese Y. M. C. A.

The call for missionaries is urgent at present, and our Sunday Schools are requested to unite in prayer that God may choose and send forth those whom He is calling into the home and foreign fields. It is awful to see a heavenly vision and obey it not.

## TOOTHACHE IN CHINA.

Dr. Mackay, after he had been in Formosa a year or so, was traveling with some Chinese young men.

He found the Chinese, everywhere on the island, suffering torment from toothache. In 'Over Sea and Land' he writes:

"We were followed by a company of soldiers who had been sent to watch our movements. One of the soldiers was suffering intense pain from a decayed tooth. I had no forceps, but after examining it I got a piece of hard wood, shaped it as desired, and with it removed the tooth. The poor soldier wept for joy and was most profuse in his thanks. Years afterwards, when a number of soldiers were reviling the 'barbarian missionary,' a tall officer stepped forth and reproved them, saying that I was the teacher who had relieved him of the aching tooth.

My first dental instruments were very rude, having been hammered out by a native blacksmith according to my directions. Now I have

the best instruments made in New York. A chair is not needed, for when a hundred sufferers are waiting their turn, such preparation would be a waste of time. The Chinese endure pain wonderfully well.

Our usual custom in touring through the country is to take our place in an open space, and after singing a hymn or two, proceed to extract teeth, and then to preach the gospel. The sufferer usually stands as his tooth is drawn and the tooth is laid in his hand. To keep the tooth would rouse the suspicion of the Chinese against us. Several of the students are experts with the forceps and we have frequently extracted a hundred teeth in less than an hour.

The people now know that they

need not suffer the pains of toothache. The enemies of the mission may persuade the people that fever and other diseases have been cured, not by our medicines, but by the help of their heathen gods, but the relief from toothache is too plain to be mistaken, and so this tooth-extracting has done more to overcome prejudice and opposition than anything else."

#### CHINA ADVANCING.

A few of the ablest Chinese in the Empire are associated with the Empress Dowager in control of affairs. Ladies of rank assumed a quite new social position, at the reception for Secretary Taft, by presiding at tables in the garden at Shanghai where it was held.—

*Woman's Work.*

## FOR THE YOUNGER READERS.

### WILL YE NO' PRAY FIRST?

The big operating theatre in the Edinburgh Royal Infirmary was packed with students, rising in semi-circles, tier above tier, to the very ceiling, a living wall. It was Edinburgh's palmiest days, when streets and theatres swarmed with students, Scottish and English, and from oversea. A curly-headed little fellow from the west lay on the table. His right foot was to come off. He glanced at the gruesome tray of knives and saws, the awesome bottles, the living wall of faces. Suddenly, pushing aside

the chloroform towel, he looked into the eyes of the surgeon bending over him and his shrill voice piped aloud, "Will ye no' pray first?" There was a time when writers loved to describe students of medicine as a lot of rollicking swillers and rakes; when such a cry might have been drowned in ribald laughter. But all this had been changed. The University had discovered the secret of control, had given the students a voice in the government, and made them responsible for keeping order. Lister and Syme, the author of "Rab and His



Friends," large souls like Sir James Y. Simpson, Henry Drummond and Walter Smith, had not lived and taught in vain. Glancing from the surgeon to the wall of faces beyond, and back again, he fixed his eyes wistfully on the face, palest of all, above him. A tear trembled on each of the young lids, and again the distressed little voice was heard—"Can ye no' pray?" "Now, you mission lads, show your mettle." There was dead silence. As no one else seemed about to move, a tall dark figure in the third row stood up. He was an African. French, Dutch and English blood ran in his veins—in short, he was a Boer. There was an incipient round of applause, but the surgeon raised his hand. "Our Father in heaven, bless the little man on the table, and bring him safely through, and bless the efforts of Thy skillful servant. For Thy name's sake. Amen." Then the operation proceeded.—Sel.

### THE FIFTH GOSPEL.

There are four written Gospels. The fifth is writing now. The world may forget the four, and the leaves of the book may never be turned, but the fifth Gospel men are sure to read.

That fifth Gospel is your life of Christ; that is, your life in Christ. Men may forget Christ; they never forget the Christian. Christ lives in heaven and on earth. The world's dull eyes have never gazed upon his heavenly glory, but they are looking eagerly for Him on

earth. Christ in men is the most powerful preaching.

The world has had many lives of Christ. Each Christian is writing his own, and the very children read it. We are either revealing or veiling Christ to men.—*Selected.*

### LINCOLN IN SUNDAY-SCHOOL

While in New York just before his election to the presidency, Abraham Lincoln visited the Five Points Sunday-school. The following account by one of the teachers is quoted in Barrett's "Life of Abraham Lincoln": Our Sunday-school in the Five Points was assembled one Sunday morning, a few months since, when I noticed a tall and remarkable-looking man enter the room and take a seat among us. He listened with fixed attention to our exercises, and his countenance manifested such genuine interest that I approached him and suggested that he might be willing to say something to the children. He accepted the invitation with evident pleasure, and coming forward began a simple address, which at once fascinated every little hearer and hushed the room into silence. His language was strikingly beautiful and his tones musical with intensest feeling. The little faces around would droop into sad conviction as he uttered sentences of warning, and would brighten into sunshine as he spoke words of cheerful promise. Once or twice he attempted to close his remarks, but the im-

perative shout of "Go on!" "Oh, do go on!" would compel him to resume. As I looked upon the gaunt and sinewy frame of the stranger, and marked his powerful head and determined features, now touched into softness by the impressions of the moment, I felt an irrepressible curiosity to learn something more about him, and when he was quietly leaving the room, I begged to know his name. He courteously replied, "It is Abra'm Lincoln, from Illinois!"

If I can stop one heart from breaking  
I shall not live in vain,  
If I can ease one life the aching or curb  
one pain,  
Or help one fainting robin  
Into her nest again,  
I shall not live in vain.

—Emily Dickinson.

### Rules for a Record True.

Dr. Henry Van Dyke has just put into verse four rules for the intellectual and spiritual life which are well worth committing to memory:

"Four things a man must learn to do,  
If he would make his record true:  
To think, without confusion, clearly;  
To love his fellow men sincerely;  
To act from honest motives purely;  
To trust in God and heaven securely."

## BIBLE STUDY DEPARTMENT.

### International Sunday School Lessons.

#### SECOND QUARTER, 1908.

April 5—Jesus the Good Shepherd. John 10:1-11.  
April 12—The Raising of Lazarus. John 11:1-57.  
April 19—Jesus Anointed at Bethany. John 12:1-11.  
April 26—Jesus Teaches Humility. John 13:1-15.  
May 3—Our Heavenly Home. John 14:1-14.  
May 10—The Mission of the Holy Spirit. John 16:4-15.  
May 17—Jesus Betrayed and Denied. John 18:1-9, 24-27.  
May 24—Jesus' Death and Burial. John 19:28-42.  
May 31—Jesus Risen from the Dead. John 20:1-18.  
June 7—Jesus Appears to the Apostles. John 20:19-31.  
June 14—The Risen Christ by the Sea of Galilee. John 21:12-23.  
June 21—Review.  
June 28—Temperance Lesson. Eph. 5:6-21.

Lesson I. John 10:1-11. April 5.  
**Jesus the Good Shepherd.**

Golden Text—The good shepherd giveth his life for the sheep.—John 10:11.  
Time: Autumn. A. D. 29. Place:—Jerusalem.

Central Thought—Jesus the Good Shepherd is the Door to the more abundant life.

Lesson Truths—(1) The Lord is my Shepherd; I shall not want. (2) We

must know the Shepherd's voice, as it comes to us through His Word and through our consciences. (3) There is no such thing as fear with Christ as our Shepherd. (4) "Jesus is the door, but not the storm door to be taken down and laid away in some musty attic or cellar during the summer."

#### \* DAILY READINGS AND TOPICS.

M. Mar. 30—John 10:1-8. Jesus, the Good Shepherd.  
T. Mar 31—John 10:19-31. Safety of the Sheep.  
W. April 1—Ezek. 34:1-10. False Shepherds.  
T. April 2—Ezek. 34:11-19. Seeking and Feeding.  
F. April 3—Ezek. 34:23-24. The Mighty Shepherd.  
S. April 4—Matt. 18:7-14. Finding the Wanderer.  
S. April 5—Psalm 23. "My Shepherd."

\* From the International Bible Reading Association I. B. R. A.

Lesson II. John 11:1-57 April 12.

#### The Raising of Lazarus.

Golden Text—I am the resurrection and the life.—John. 11:25.

Time: Winter of A. D. 30. Place: Bethany, near Jerusalem.

Central Thought—Eternal life in Christ begins here and now.



Lesson Truths—(1) Christianity has been defined as, "Friendship with Christ" (2) The death of one who is "Safe in the arms of Jesus," is but asleep. (3) "If you would have the gift of sympathy you must be content to pay the price; like Him, you must suffer." "F. W. Rabertson. (4) Is Christ your resurrection and life?

## DAILY READINGS AND TOPICS.

- M. April 6—John 11:1-16. The Raising of Lazarus.  
 T. April 7—John 11:17-31. The Raising of Lazarus.  
 W. April 8—John 11:32-45. The Raising of Lazarus.  
 T. April 9—John 11:46-57. The Raising of Lazarus.  
 F. April 10—Luke 7:11-18. The Widow's Son.  
 S. April 11—Job 19:23-27. "My Redeemer Liveth."  
 S. April 12—Rev. 20:1-6. The first Resurrection.

Lesson III. John 12:1-11. April 19.

## Jesus Anointed at Bethany.

Golden Text—We love him because he first loved us.—1 John 4:19.

Time: A. D. 30. Place: Bethany.

Central Thought—Jesus wants our best service.

Lesson Truths—(1) Christ was hungry for love. (2) Will it be a Mary or a Judas service? Choose ye. (3) Our best service is in doing faithfully the little duties of life. (4) "Reason may be the lever, but sentiment is the fulcrum and the place to stand on if you want to move the world." O. W. Holmes. (5) "Don't be laid away at last as an unfired gun; demonstrate your right to be remembered by doing something worth remembering." William Rader.

## DAILY READINGS AND TOPICS.

- M. April 13—John 12:1-11. Jesus Anointed at Bethany.  
 T. April 14—Mark 14:1-9. To be remembered.  
 W. April 15—Luke 7:36-50. A Sinner Forgiven.  
 T. April 16—Luke 10:38-42. A Good Choice.  
 F. April 17—Psalm 116. A Thankful Heart.  
 S. April 18—Psalm 65:13-20. Gratitude Expressed.  
 S. April 19—Phil. 3:1-14. Loss for Christ.

Lesson IV. John 13:1-20 April 26.

## Jesus Teaches Humility.

Golden Text—A new commandment I give unto you, that ye love one another, as I have loved you. John 13:34.

Time: Thursday evening, April 6th. A. D. 30. Place: An upper room in Jerusalem.

Central Thought—Ye also ought to wash one another's feet.

Lesson Truths—(1) Only the humble have learned the lesson of self sacrifice and of love. (2) Christ's love is enduring. "He loved them unto the end." (3) "Ich dien," "I serve," the motto of the Prince of Wales, should be the motto of every Christian.

(4) "Follow with reverent steps the great example

Of Him whose holy work was "doing good,"

So shall the wide earth seem our Father's temple,

Each loving life a psalm of gratitude."

—Whittier.

## DAILY READINGS AND TOPICS.

- M. April 20—John 13:1-26. Jesus Teaches Humility.  
 T. April 21—Isa. 57:13-21. The Humble Spirit.  
 W. April 22—Matt. 18:1-7. Humility and Greatness.  
 T. April 23—Matt. 20:20-28. Nobility of Service.  
 F. April 24—Luke 14:1-11. The Lowest Place.  
 S. April 25—1 Peter 5:1-11. Grace for the Humble.  
 S. April 26—Matt. 23:1-12. Pride Condemned.

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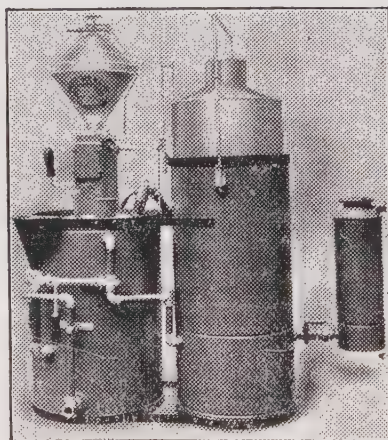
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STATIONS		A. M. PAS.	PAS. FRT.	P. M. PAS.	PAS.	STATIONS		A. M. PAS.	FRT. ONLY	P. M. PAS.
Kahului	Leave	7.00	.....	2.00	.....	Kahului	Leave	6.20	.....	1.20
Wailuku	Arrive	7.12	.....	2.12	.....	Puunene	Arrive	6.35	.....	1.35
Wailuku	Leave	7.20	.....	2.20	.....	Puunene	Leave	6.40	.....	1.40
Kahului	Arrive	7.32	.....	2.32	.....	Kahului	Arrive	6.55	.....	1.55
Kahului	Leave	7.35	9.40	2.35	5.10	Kahului	Leave	8.10	9.45	3.10
Sp'ville	Arrive	7.47	9.55	2.47	5.22	Puunene	Arrive	8.25	10.00	3.25
Sp'ville	Leave	7.50	10.15	2.50	5.25	Puunene	Leave	8.30	10.30	3.30
Paia	Arrive	8.05	10.35	3.05	5.40	Kahului	Arrive	8.45	10.45	3.45
Paia	Leave	8.15	10.50	3.15	5.45	Kahului	Leave	.....	9.45	.....
Sp'ville	Arrive	8.35	.....	3.35	.....	Puunene	Arrive	.....	10.00	.....
Sp'ville	Leave	8.40	.....	3.40	.....	Puunene	Leave	.....	.....	.....
Kahului	Arrive	8.52	11.30	3.52	6.05	Camp 5	Arrive	.....	10.30	.....
Kahului	Leave	8.55	1.00	3.55	.....	Kihei	Arrive	.....	11.15	.....
Wailuku	Arrive	9.10	1.15	4.10	.....	Kihei	Leave	.....	11.30	.....
Wailuku	Leave	9.20	1.35	4.15	.....	Kihei trains Tuesday only and carry freight only.				
Kahului	Arrive	9.35	1.50	4.30	.....					

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